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OF THE

Church of England,

The Sureſt

ESTABLISHMENT

OF THE

Royal Throne;

WITH

The Unreaſonable Latitude which the *Romaniſts* allow in point of *Obedience* to *Princes*.

Rom. 13. 5. *Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for Conſcience ſake.*

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THE RELIGION OF THE Church of England, The Sureſt ESTABLISHMENT OF THE Royal Throne.

In a LETTER occaſioned by ſome late Diſcourſe with a Perſon of Quality.

Honoured Sir,

I Cannot charge you with *Unkindneſs*, or ſay you have put me upon an *unpleaſing Task* by commanding my Thoughts about the *matter* of our *laſt Diſcourſe*, (though thouſands of my Brethren might have done it to *better purpoſe*;) ſince you have rendred me capable of expreſſing the Service I owe to my *Prince*, and the Duty to *my Mother the Church of Eng-*

land. She (like her Saviour) hath met with a great many Reproaches, and by *ſome* either Ignorants or Adverſaries, been particularly *miſ-repreſented* to you; and that Excellency wherein ſhe hath juſt occaſion to *glory*, above all the Churches in the world, ſo miſerably ſullied by *unrighteous Aſperſions*, that ſhe appears not half ſo *amiable* to your eye as *formerly* ſhe hath done. Give me leave then to wipe off the Dirt which hath ſo *maliciouſly* been caſt upon her, to waſh off the Spots ſpitted on her *Face*, and her own Beauty will ſufficiently commend her. I cannot believe your Judgment ſo *unſteady* as really to be *captivated* with thoſe falſe Inſinuations; nor wonder enough at the Impudence of ſome perſons who dare inſinuate ſuch *palpable untruths* as you ſeem in danger to be *perverted* with. In plain terms, That any man ſhould have *ſo hard a forehead* as *to queſtion the Church of* England's *Loyalty to her Prince*, or maintain that *ſhe affords* the leaſt Encouragement *to any Rebellious Attempt* either againſt his *Perſon* or *Dignity*; *to ſhake the Crown upon his Head*, or *make a Finger of his Hand to bleed*; would put me into a ſtrange fit of Admiration, did we not live in ſo prodigious an Age, that *mens tongues are their own*, and they will ſay what they pleaſe. For my part, I look upon theſe charges to be ſo *groſly ſlanderous*, that for your Satisfaction, and poſſibly the Conviction of others, I ſhall confidently aſſert,

That no King ſits ſo ſecurely upon his Throne as the King of England, *by virtue of the Religion eſtabliſhed among us.*

It is not to be imagined that the bare propounding this Truth ſhould preſently gain it a *favourable Reception*, eſpecially where the Judgment ſeems already

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fore-ſtalled with no *mean* Prejudices againſt it: But ſtill a Truth it is, and to *prove* it one, I ſhall only proceed upon theſe two Grounds,

I. *That the Church of* England *obligeth all her Children to the moſt Dutiful Carriage imaginable towards* All Princes.

II. (To take off your Miſ-priſion;) *That the Church of* Rome *allows thoſe of her Communion an* unreaſonable Latitude *in this very point of* Obedience *and* Duty.

I. *That the Church of* England *obligeth all her Children to the moſt Dutiful Carriage imaginable towards* All Princes.

It is but Reaſonable we ſhould clear our *own Innocency* before we quarrel with anothers Guilt, leaſt our ſelves fall under the charge of that Crime which is ſo juſtly condemned in thoſe of the Romiſh Party. Now certainly the moſt Rational Account we can have of any Churches Principles, muſt be taken from the Infallible Rule to which in all caſes ſhe *ſubmits*; the Doctrin ſhe *profeſſeth*; the Worſhip which ſhe *owns*; the Eccleſiaſtical Conſtitutions ſhe hath *framed* for outward Order; and the conſtant Practice of all her Obedient Children. Her Rule are the *Holy Scriptures* Commented upon and Interpreted by the *Sentiments of the Primitive Fathers*; Her Doctrin is conteined in the *Articles* and *Homilies*; Her Worſhip in the *Public Liturgy*; Her Conſtitutions in the *Book of Canons*; to which the *Carriage* of all thoſe who have not only in pretence but *reality* been her ſons, hath *exactly* correſponded. Nor is there any one of theſe which furniſheth us not with an abundant Confirmation of that Truth on behalf whereof it is alledged.

No,

Proved I. From the Scriptures.

No Church ever professed a greater Reverence to the Holy Scriptures, nor charged *her children* more strictly to make them the Rule both of Faith and Life. We believe nothing but what is *therein* revealed, and are obliged to observe all the Commands *therein* conteined, *whatsoever sort* of Duties they have respect unto. Now it is beyond dispute that the Word of God calls for Obedience to Princes, and forbids all Opposition to, and Rebellion against them. *Solomon* in the old Testa-
Prov. 30. 31. ment speaks of a *King against whom there is no rising up*, which King is *every King*; for by virtue of his Supreme Authority, he is beyond the *reach* of his Subjects Power and above the *attempts* of all their Force. Nor is this only true of such who, like *David*, are *men after Gods own heart*, or like *Hezekiah* and *Josiah*, not to be equalled, scarce parallel'd by those that either preceded or succeeded them; but of a *wicked Saul*, a *loose Amaziah*, an *Idolatrous Manasseh*; These also being *Gods Anointed*; and wickedness in the Heart *wipes* not off the *sacred Oil* from the Head. If we look into the Go-
Matth. 22. 21. spels, our Blessed Saviour commands the *Rendring unto Cæsar the things that are Cæsars*, with the *same care* that he requires the *rendring unto God the things that are Gods*; which *Cæsar* was *Tiberius*, of whom the Roman Historians give *no very good* Character. And rather than any *Offence* should be taken, he works a Miracle for
Matth. 17. 27. paying his Tribute-Money, sending S. *Peter to take it out of a Fishes mouth*. To him succeeded the two great Apostles S. *Paul* and S. *Peter*, the one with his charge,
Rom. 13. 1. *Let every soul be subject to the higher Powers*. *Subject*, not only for Convenience, but upon the account of *Duty*; not only as a piece of Policy to prevent any Secular Punishment, but a point of Conscience to please

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our Heavenly Father. *Ye must needs be subject not only for wrath, but also for conscience sake.* The other with his command; *Submit your selves to every Ordinance of man for the Lords sake, whether it be to* the King as Supreme, *or unto them that are sent by him, ——— Fear God, Honor the King.* And it is plain when these Apostles wrote, *Nero* that *Portentum hominis*, (as *Suetonius* calls him) that *Monster of men* was *then* Emperor; as wicked a tyrannical Prince, and as great an Enemy to the Christians as ever lived. Whence we may *rationally* conclude, *Though a King be of another Religion, though his Life be extremely debauched, and his Government severe and cruel, yet None of these* singly, *not All of them* together *will discharge the Subject from his obedience.* And to convince the World what particular care this Church of ours takes that these Principles of Loyalty may be imbibed by all her children; she hath not only appointed those Chapters (*Rom.* 13. and 1 *Pet.* 2.) to be read in *the constant course* for daily Service, nor designed those Passages in them only for the more especial Solemnities of the Fifth of *November*, and Twenty ninth of *May*; but hath selected them likewise for her Sundayes Epistles; the one on the fourth Sunday after Epiphany, the other on the third Sunday after Easter.

5. 1 Pet. 2. 13. 14. 17. *Suet in vitâ Neronis.*

2. From the Writings of the Fathers.

But the Ablolute Subjection she owns to the Holy Scriptures doth not in the least lessen her Honor to the Primitive Fathers; from *whose writings* (as the best Expositors of the Sacred Text) she would satisfie her Children in *this point of Duty.* It may well be presumed that in those early dayes of Christianity Religion was in its greatest vigour, and men did not only *best* Know, but Practice what they were obliged

to,

to, both with respect to God and their Superiors. She doth not indeed allow us *jurare in verba*, to *pawn* our Faith upon *any man's credit*, but to be Followers of Them so far as They have been Followers of Christ; and to take directions from them where those directions *agree* with the written Word. So that whensoever any of the Romanists would asperse us as *slenderly regarding* the Authority of the Ancients, we boldly plead in our own justification the venerable esteem we entertain of the Authors, and their genuine Writings for the first four Centuries. And truly the *higher* we trace the *better* we like them. God in his infinite wisdom resolved the *seed of the Gospel* should no *sooner* be *sown* than *watered with blood*. A great while did his faithful servants bear a very heavy Cross. The Roman Emperors were Heathens, and some particular *piques* most of them had taken against Christianity, insomuch that the Professors of it met with a great deal of misery during their life, and many with a great deal of cruelty were *put to death*. Yet whether *Martyrs* or *not Martyrs*, this was still the Doctrin they taught, and from them we learn it, *That nothing can dispense with the Subjects Obedience to his Prince*. Pardon me Sir, if I spend a little paper in presenting you with remarkable passages taken out of some whose heads are the *grayest* among them. I begin with *Ignatius*, Scholar to St. *John*, and twelve years old at our Saviours Crucifixion. Thus he instructs the *Antiochians*: (a) *Be obedient to Cæsar in those things wherein* you may obey without danger (which is in all that are not *sinful*) *provoke not your Governors to anger, that you may not give occasion to them who seek it against you*

a Τῷ Καίσαρι ὑποτάγητε ἐν οἷς ἀκίνδυνος ἡ ὑποταγή. Τοὺς ἄρχοντας μὴ ἐρεθίζετε εἰς παροξυσμὸν, ἵνα μὴ δῶτε ἀφορμὴν τοῖς ζητοῦσι καθ' ὑμῶν Ignat. Epist. ad Antioch.

you. But because the Authority of this Epistle is matter of some dispute, pass from him to *Justin Martyr* not much *behind* him in years: (b) *we worship* (saith he speaking to the Magistrates) *God alone, but* in all things else *we cheerfully serve you.* A third among the Greek Fathers is *Theophilus* Patriarch of *Antioch*, who delivered this good Rule; (c) *Honor the King; honor him by being kindly affected to him, by obeying him, by praying for him; for thus doing thou* doest the will of God. From those of the Greek come we to them of the Latine Church, and certainly they preached the *same Doctrine.* The *Kings Supremacy*, and the *Subjects Obedience* was never better taught by any man in the world than *Tertullian* (a thousand pities he turn'd Montanist at last) (a) *They* (i. e. *Kings*) *are* only *under the coercive power of God; to whom they are subordinate, under whom* Chief; *before and* above *all that are called Gods.* (b) *A Christian* (saith he) *is no mans Enemy, not* the Emperors; (the great crime objected against them) *for knowing Him to be a Person of His Gods own appointment, it is necessary he should love, honour, reverence, and wish him all the prosperity imaginable.* And upon a large discourse in his *most excellent Apology* (a book that deserves the greatest commendation) he declares plainly it was not want of Power but *will* that hindred them from being rebellious; not fear of Punishment, but *sence of Duty*; not Restraint, but *Conscience* that *awed* them into obedience. They were gotten most *numerous* both in the Court, Senate, City, and Camp: and it

b Φιλοῦμεν μόνον προσκυνοῦμεν ὑμῖν δὲ πρὸς τὰ ἄλλα χαίροντες ὑπουρετοῦμεν. *Just. Mart. Apol. 2. pro Christianis.*

c Τὸν Βασιλέα τιμᾷ. Τιμᾷ δυνατῶν αὐτῷ, ὑποτασσόμενος αὐτῷ, εὐχόμενος ὑπὲρ αὐτοῦ. Τοῦτο γὰρ ποιῶν τὸ θέλημα τοῦ Θεοῦ ποιεῖς. *Theoph. Antioch. lib. 1. ad Autolycum.*

a *In cujus (Dei) potestate sunt; a quo primi, post quem secundi, ante omnes & super omnes Deos. Tertul. Apolog. cap. 30.*

b *Christianus nullius est hostis nedum Imperatoris; quem sciens à Deo suo constitutus, necesse est ut ipsum diligat, honoret, revereatur, & salvum velit. Idem lib. ad Scapulam cap. 2.*

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was the Heathens security to have them so: for (c) *the more Christians* alwayes *the fewer Enemies*: I have made the bolder with *Tertullian*, both because of his Antiquity, and the *Pertinent Quotations* wherewith his Writings supply me. To him let me add *Lactantius*, who instructs all Christians in *Passive* as the rest have done in *Active Obedience*. For put case the *Old Plea* for Disobedience should be renewed, a *Reformation of Religion*, yet will not that plausible pretense justifie the failure in our Allegeance, since a Christian must learn *Patience* as well as *Courage*, and prepare to be a *Martyr*, rather than a *Rebel*. (d) *Religion is to be defended not by Killing, but by* Dying; *not by Cruelty, but by* Patience; *not by Wickedness, but by* Fidelity. Those are the practices of *Wicked*, but these of men *truly good*.

c *Nunc pauciores hostes habetis præ multitudine Christianorum. Idem Apolog. cap. 50.*

d *Defendenda est Religio non occidendo; sed moriendo non sævitiâ sed patientiâ; nec scelere sed fide. Illa enim malorum sunt, hæc bonorum. Lactant. lib. 5. cap. 30.*

To these might be added many others, which (for brevity sake) I omit, because this Pamphlet would swell beyond what is intended, and create you more trouble than is necessary in so plain a case.

Let me now fall upon what *more peculiarly* belongs to our Church. The Papists keep the Scriptures from their people, which (God be thanked) we may have *free recourse* unto: but they mightily brag of an Adherence to the Fathers. Had the Writings of those Holy men as *great an influence* upon them as they pretend, *Princes Thrones and Lives* would be *much more secure* than they are, and the Church Censures not be thundred out against them as they be upon every trivial occasion. (But of this hereafter) Now Sir give me leave to assure you that what you have already read from the Scriptures and Fathers is but the same our Church maintains in Her *Avouched Doctrine*, Her

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Publick Liturgy, and Her *Ecclesiastical Constitutions.*

From the Doctrine of the Church in the Articles and Homilies.

Her *Avouched Doctrine* is declared in the 39 *Articles* and the *Book of Homilies* set forth by Authority exactly consonant to them. These she acknowledgeth (next to the Scriptures) as the Measure of her Faith, and the Rule for her Practice. And because they are no Novel Inventions, nor the Products of any particular brain; but *the first* agreed upon by the *whole Convocation* (the Clergies Representative) and the *Other* compiled by able Persons appointed to that employment; we see *they are of age, and shall speak for themselves.* *The Queens Majesty* (so it was 1562. now the *Kings*) *hath the chief Power in this Realm of England and other Her* (His) *Majesties Dominions, unto whom the Government of All Estates in this Realm, whether they be Ecclesiastical or Civil, in All Causes doth appertain; and is not, nor ought to be subject to any forreign Jurisdiction.* Thus much declared in general terms, the Explanation follows presently after. *Where we attribute to the Queens* (Kings) *Majesty the Chief Government — we understand that only Prerogative which we see to have been given always to all godly Princes in Holy Scripture by God himself*; i. e. *that they should rule all Estates and Degrees committed to their charge, whether they be Ecclesiastical or Temporal*; *and restrain with the Civil Sword the stubborn and evil doers.* Then is there particularly added *The Bishop of Rome hath no Jurisdiction in this Realm of England.* Upon which passage a motion was made in the *Hampton-Court* Conference for inserting *Nor ought to have*; but King *James* in his wisdom rejected it with this answer, *habemus jure quod habemus*; intimating that

Art. 37.

the Actual asserting that Priviledge argued a legal *title* to it. And it may be worth your observation that the Title-page of the Articles tells you they were *agreed upon for avoiding diversities of opinions, and for the establishing of consent touching true Religion.* What these speak more *concisely* the Homilies teach more *fully.* I refer you to the *six Sermons against Rebellion,* proving the *greatness of that sin* from Scripture, and the remarkable Examples of Gods vengeance upon persons guilty of it: and proceeding in a method of close and strong arguing, so that the perusal of them will be a good improvement of your time and pains. Onely towards the latter end of one, there is this Exhortation (which I could not well omit.) *Let us as the Children of Obedience fear the dreadful Execution of God, and live in quiet obedience to be the Children of Everlasting Salvation. For as Heaven is the place of good obedient Subjects, and Hell the Prison and Dungeon of Rebels against God and their Prince; so is that Realm happy where most obedience of Subjects doth appear, being the very figure of Heaven, and contrariwise where most Rebellions and Rebels be, there is* the express similitude of Hell: *and the Rebels themselves are* the very figures of Fiends and Devils, *and their Captain the ungratefal Pattern of Lucifer and Satan the Prince of darkness.*

Serm. 3.

With an *exact agreement* to this Doctrine is her Liturgy compiled. And because (according to the Apostles Exhortation) *first of all* (as a duty never to be neglected) *supplications and prayers, and intercessions, and giving of thanks are to be made for all men, for Kings and for all that are in authority*: there are none of Her Services of *daily* or *weekly* use wherein her

From the Liturgy.

1 Tim. 2. 1.

her Prince is not *particularly* remembred, and the Almighty Protection of Heaven *earnestly* desired to be his *continual defence*: Nay, all the blessings in the world, but especially what concern *his Place and Station* are the matter of his Subjects prayers. (a) That *He may be instructed for Government*; (b) *Preserved in His Person*; (c) *Replenished with Heavenly Graces*; (d) *Prove victorious over his Enemies*: And as *Two* of these fall within the compass of Her constant Morning and Evening Devotions, so a *Third* is added *three times* in the week, and all of them used every Sunday and Holiday. A piece of duty which with some instead of a just applause hath met with severe censures, and been cavelled at like *Maries Box of oyntment* by *Judas*, *To what purpose was this waste?* a thing whereof our blessed Martyr took especial notice, as a reason why so many Zealots of the times were eagerly bent against the Publick Service. *One of the greatest faults, some men found with the Common Prayer Book I believe was* This, *that it taught them to pray* so oft *for me, to which Petitions they had not loyalty enough to say Amen.* Nor doth the Church onely teach us to pray for the King, but to do it with an acknowledgment of *His Soveraign Authority*, and subjection to *none* but God himself: whom therefore she stiles *The only Ruler of Princes*. To all this may be added, that in some of those Prayers made for Him we are also enjoyned to implore Gods mercy for the keeping his People in their *Allegeance*, that they may obey him as the Almighties *Vicegerent*. (a) *That we and all his subjects duly considering* whose authority he hath, *may faithfully serve, honour, and humbly obey him* in Thee and for Thee. In a word, our Prayers

a Second Prayer before the Communion, and the Prayer for the Church Militant.
b Versicle after the Creed.
c Daily Prayer
d Litany Service.

Matt. 26. 8.

Εἰκὼν Βασιλικὴ

a First Prayer before the Communion.

ers for their fulneſs & loyalty ſeem excellently framed after the Pattern of the Primitive Church, as owned by *Tertullian*: (b) *we pray at all times for all Emperors; that they may have Long Life, a Secure Empire, a Safe Palace, Valiant Armies, a Faithful Senate, an Honeſt People, a Quiet World: and whatſoever each of them can deſire either as a Man or a Prince.*

(b) *Precati ſumus ſemper pro omnibus Imperatoribus, vitam illis prolixam, imperium ſecurum, domum tutam exercitus fortes, ſenatum fidelem, orbem quietum: & quæcunque hominis & Cæſaris vota ſunt.* Tertul. Apolog. cap. 30

From the Canons of the Church.

Paſs we now from her Liturgy to her *Eccleſiaſtical Conſtitutions* agreed upon in a full Convocation 1603, and then ratified by Royal Authority; where the *firſt* thing determined is this very Particular. *All Eccleſiaſtical perſons having cure of Souls, ſhall to the uttermoſt of their wit, Knowledge, and Learning, purely and ſincerely, Teach, Manifeſt, Open and Declare* four times a year (*at the leaſt*) *in their Sermons* —— *That the Kings Power within his Realms* —— *is the higheſt Power under God; to whom all men do by Gods Law owe moſt Loyalty and Obedience Afore and Above all other Power and Potentates in the Earth.* Now certainly if the Incumbents are obliged thus to *Preach*, it is an argument this is the received Doctrine of the Church; and the deſign of this Duty impoſed upon them is that the People committed to their charge may be inſtructed therein for the conviction of their Judgments, and the regulation of their Practice. Nay leſt ſuch Teaching ſhould not produce an effect anſwerable to the deſires of theſe good men, but people ſhould ſtill take a liberty of Believing and Aſſerting *what they liſt*; there is a ſevere *Cenſure* to be inflicted upon ſuch irregular perſons for their puniſhment. *Whoſoever ſhall affirm that the Kings Majeſty hath not the ſame Autho-*

Can. 1.

Can. 7.

Authority in Causes Ecclesiastical (for in *Temporal* our Adversaries will grant it more than what they can *book* in by *In ordine ad spiritualia*) *that the godly Kings had among the Jews and Christian Emperors in the Primitive Church* (which is the same we plead for) *or* impeach in any part his Regal Supremacy *let him be* Excommunicated. So little do any of our Church Constitutions derogate from the Kings Power, that they *establish* it, both by their positive Command to have it preached and received as *true Christian Doctrine*, and the Opposers of it thrown out of the Churches Bosom, as *not fit for the Society of Christian men.*

From the Practice of her Children.

And now, Sir, I cannot imagine there wants any thing for your further satisfaction, unless it be to consider how the *Practice* of the Children of this Church hath agreed with the excellent Rules delivered unto them. For although their Miscarriages could not *justly* be charged upon her, yet we shall find that these Rules have had so great an Influence upon them, as they have never *dared* to engage in any concern against their Prince, nor ever been *wanting* in the manifestation of a due Obedience unto him. Be not therefore (I beseech you) deceived with the vain Pretences of the Romish Party, who tell you openly in some of their Books; *There have been more seditious Insurrections since the Reformation of Religion, than were in some hundreds of years before*; For as there is no reason to take their *bare word* for it, so no more are we engaged to vindicate *any* but those of *our own Church.* I dare not undertake to justifie all the Proceedings of the *Hugonots* in *France*, much less of the Kirk-party in *Scotland*; but for *the Sons of our Holy Mother of England*, let them (if they can) produce any Accusation against

against us, and we are ready to submit to a *fair Trial*. The ordinary things pleaded are the *late Rebellion*, and the *Death of our Royal Martyr*; *neither of which* touch us any further than as our sins added to the rest *filled up* the Number, and provoked God to make use of *such Instruments* for the executing his wrath, as startled not at *the most execrable Villanies* in the world. It is notoriously known how many Persons of Honour and Quality (out of *mere conscience*) attended that poor injured Prince from place to place, during the unnatural War; and paid their Service to his Son (our now Gracious Sovereign) throughout the many years of his calamitous Exile. What Numbers *spent* their Estates, and *sacrific'd* their Lives with all the *generous alacrity* in the world to maintein the Distressed Kings Cause, had Heaven given success to their loyal Endeavours? How many Thousands might we reckon up, who *fought valiantly*, *fell gallantly* and *spent their dearest blood* in the asserting his Majesties just Rights against all the Abettors of Rebellion? Whereas those who either *fomented the war* or were afterwards *active* in the *carrying it on*, had *receeded* from true Protestant Principles, and suckt in those *pernitious Doctrins* from *Scotland*, which she had *infectiously* drawn either from *Rome* or *Geneva*. It is not barely upon my own credit that this Truth begs your Belief, take it from King *Charles* his incomparable Pen; (who being the *Sufferer* might best distinguish between his Friends and Foes.) *The Scandal of the* late Troubles *which some may object and urge to you* (writing to the then Prince of *Wales*) *against the Protestant Religion established in* England, *is easily answered to them or your own thoughts in this*, *that* scarce any one *who hath been a* Beginner *or an* active Prosecutor *of this*

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late War againſt the Church, the Laws and Me, either was or is a true Lover, Embracer or Practiſer of the Proteſtant Religion; *which neither* gives ſuch Rules, *nor* ever before ſet ſuch Examples. And for the Death of that Royal Martyr (the *remembrance* whereof we ſo much deteſt as to keep an *Anniverſary Humiliation* upon that day) Malice itſelf dares not *lay* it at our Door. But if you would indeed be ſatisfied what miſchievous Wretches carried on this bloudy Deſign, brought Majeſty to *bleed* on the Scaffold, and openly acted ſuch a piece of *Villany*, as the Sun never beheld *ſince Chriſts Crucifixion:* They were in plain terms the Papiſts and the Sectaries: who (like *Sampſon*'s Foxes) have their Tails *tied together*, though their Heads ſeem far aſunder. For the *Papiſts* I ſhall ſatisfie you in their Activity afterward. For the *Sectaries*, the Proof againſt them is but *too evident*; and for thoſe of the *more refined ſort*, who have confidence enough (with *Pilate*) to *call for water* and *waſh their hands*, and ſay *they are innocent from his bloud*; yet their own Actions teſtifie againſt them both *before* and *after* that dreadful Blow was given. And what horrid Encouragements *to* and Juſtifications *of* that abominable Act fell from the Mouths of thoſe who were then the *Godly Preachers of the Goſpel*, remain upon Record. Not to ſurfeit you with ſuch coarſe Diet, take but a *Taſt* in two or three paſſages of ſome *eminently eſteemed Perſons*; though their *Names* ſhall be ſpared. When *Meroz* had been *curſed* from *one Faſt-Day to another*, and thereby men *ſeduced* to take Arms againſt their Prince, called (in their *ſacred Dialect*) *Agoing to the help of the Lord againſt the Mighty:* Then were the people of this Kingdom poſſeſſed with *ſtrange Apprehenſions* of the King

and his Party; ſome telling us it was their Deſign to *root out all Religion.* *I know* (ſaith *one* among them) *how unſatisfied many are concerning the unlawfulneſs of the War which hath been managed,---As I cannot yet perceive by any thing they object, but that we undertook our Defence upon* warrantable Grounds, *ſo am I moſt certain that God hath wonderfully appeared through the whole. And as I am certain by* ſight *and* ſenſe, *That* the Extirpation of Piety was the then great Deſign, ——*ſo am I moſt certain that this was the Work which we took up Arms to reſiſt.* ——*The fault was that we would not* die quietly, *nor* lay down our Necks more gently upon the Block, *nor more willingly change the Goſpel for* Ignorance, *nor our Religion for a* Fardle of Ceremonies: with ſeveral things to the ſame purpoſe. *Others* declared their Fears of a Tyrannical and Arbitrary Government, but the *greateſt Number* like the unruly Aſſembly at *Epheſus, knew not wherefore they were come thereé together.* When the Sword had for *ſome years* been *glutted* with Bloud, mens minds (at leaſt) appeared a little more compoſed, Offers of Peace were made and a Treaty managed, where *Another* (whom *afterwards* his Maſters rewarded but *unkindly*) uttered theſe *bitter Expreſſions* in his Sermon: *Whilſt our Enemies go on in their wicked Practices, and whilſt we keep our Principles, we may* as ſoon make Fire and Water to agree, *and* (*I had almoſt ſaid*) reconcile Heaven and Earth, *as their ſpirits and ours: Either they muſt grow* better, *or we muſt grow* worſe, *before it is* poſſible for us to agree. Where I cannot omit the Obſervation of an Ingenious Gentleman that our *Dear Prince* was beheaded juſt *the day* four years after this Sermon was preached. This and *ſuch like Stuff* ſtruck at length the Kings Head

Acts 19.32.

Foulis his Hiſtory of Preſbytery. *l.* 3, 62. *p.* 186.

stead from his Shoulders, and (though some *upon sight of their Errors* repented, yet) when a disordetly Government had for several years appear'd among us in *monstrous shapes*, still the doings of those Usurpers were commended by *others*, and *large Harangues* made upon solemn occasions to express the *Nations Happiness* under them. *One* more particularly I have taken notice of, and *not a little* wondred at. *Worthy Patriots* (saith the *Preacher*, Anno 1656.) *you that are Rulers in this Parliament, 'tis often said we live in times wherein we may be as good as we please; wherein we enjoy in purity and plenty the Ordinances of Jesus Christ. Praised be God for this, even that God who hath delivered us from the Imposition of Prelatical Innovations, Altar-Genuflexions, and Cringings with Crossings, and all that Popish Trash and Trumpery. And truly* (*I speak no more than what I have* often thought and said) *the removal of these unsupportable Burdens* **countervails** for the Bloud *and* Treasure *shed and spent in* these late Distractions. Did the Gentleman (think you) remember that the King was *murthered* almost *eight years* before this Pulpit-Carefs? And did the Removal of those Burdens **countervail** *his Bloud* too?) *Nor did I as yet ever hear of* any godly men *that desired* (*were it possible*) *to purchase their Friends* (sure that blessed King had *a great many good men* that were *his Friends*) *or Money again at so Dear a Rate as with the* Return of these, *to have those soul-burdening Antichristian Yokes imposed upon us.* (So that though the King was *barbarously* taken from us, yet *better lose him*, than have a Resettlement of the antient Church-Service and Discipline; for any other Thoughts would argue the *wickedness of our Hearts*) *If* any such *there be, I am sure that Desire is* no part of their Godliness, *and*

I profess my self in that to be none of the Number. By these *three* Testimonies from the Pens of *three great Persons*, you may judge how far that Party was concerned in the *bloudy and dreadful Tragedy.* And now, I suppose you will favourably allow the *first of my Assertions* proved: *The strict Obedience charged by the Church of* England *upon all her Children.*

Prop. II. The *second* will as *evidently* appear, *That the Church of* Rome *allows those of her Communion* an unreasonable Latitude *in the same point of Obedience and Duty*; freeing them from the Obligations which God hath laid upon the *Conscience*: for it is plain, that *she exempts her Ecclesiastics from the Jurisdiction of the Civil Magistrate*, referring them *altogether* to the Popes Censure upon the Commission of any fault. She *maintains those* pernitious Doctrins *of Excommunicating, Deposing and murdering Kings for promoting the Cause of Religion.* She *allows the Pope a Power of absolving all Subjects from their Allegiance, and gives him a Right to dispose of the Kingdoms of Heretical Princes.* And if we look upon the *Practises of the Romanists* we shall find them *exactly fitted to these Maxims*; that they *have been*, are, and in all probability *will be* a *Turbulent sort of people*; *despising Dominions and speaking evil of Dignities.*

Jude 8.

Proved I. By the Exemption of Ecclesiastics from the *Civil Power.*

For the Exemption of Ecclesiastical Persons from the Civil Magistrates Jurisdiction, it is a *received Doctrin* among them. In their so much famed Council of *Trent*, when the Fathers there fell upon the Reformation of Princes, several things were upon the Wheel. Like careful men of themselves they propounded largely in favour of Ecclesiastical Immunities. *That such Persons might not be judged in a Secular Court, though there*

there ſhould be ſome doubt *of their* Clerkſhip, *or though themſelves conſent, notwithſtanding it were under pretence of Publick Utility or Service of the King. That neither the Emperour, Kings, nor any Prince whatſoever ſhould make Edicts or Conſtitutions in what manner ſoever concerning* Eccleſiaſtical Cauſes or Perſons, *nor meddle with* their Perſons, Cauſes, Juriſdictions *or* Tribunals (*no not in the* Inquiſition) *but ſhall be bound to afford the* Secular Arm *to Eccleſiaſtical Judges. That the Temporal Juriſdiction of the Eccleſiaſtics* (*though with mere and mixt power*) *ſhall not be diſturbed, nor* their Subjects *drawn to the* Secular Tribunal *in* Cauſes Temporal. All that excellent Device concluding with a Command under the pain of *Anathema*, That *No Prince ſhould either directly or indirectly under* any Pretence whatſoever, *ſuffer any thing to be Enacted againſt the Perſons or Goods of the Clergy or againſt their Liberty, any Priviledges or Exemptions* (*though* Immemorial) *notwithſtanding*. It is true this was oppoſed, and ſo *in ſome meaſure* quaſhed by the briskneſs of the Emperours and French Kings Embaſſadors, and thereby proceeded not to the *height* they deſigned; however it argued the *daring Confidence* of the Attempters, the aſſurance they had of *favourable Reception* at *Rome*, and the Priviledges they either ought or *would willingly* have enjoyed. And whatſoever paſſed, they gained a great deal more than either they deſerved or could challenge. But to omit what can be gathered from *this Flouriſh*, and not inſiſt upon things *dubious*; we refer the Cauſe to *Bellarmin*, and offer to ſtand to his Arbitrement: *The Clergy* (ſaith he) *cannot be judged before a Secular Magiſtrate, though they* obſerve not the

History of the Council of Trent l.8. p.769.770.

Non poſſunt Clerici à Judice Seculari judicari, etiamſi leges Civiles non ſervent. Bell. de Clericis, l.1 c.28. prop.3.

the Laws *in Civil Affairs*, for that I suppose he means by *Leges Civiles*. And when upon further discoursing the Point, he mentions the Apostles indispensable Charge, *Let every soul be subject to the higher Powers*, I must confess his Answer to it is as much *below himself*, (had not his Interest been concerned) as can possibly be imagined. He will have *that way of arguing to conclude nothing*, because sometimes *one* Power is higher, sometimes *another*. —— But be it as it will, the Pope *never loseth* his Power therefore he infers, *Because the Bishop of* Rome *hath exempted* all Ecclesiastics *from Subjection to the Secular Princes*, *it follows that* in respect of those Church-men *they are* not *the higher Powers*, *and consequently the Churchmen* are not obliged to obey them *by* any Law *either Divine or Humane*: except only in some trivial matters (which he there calls *Leges Directivæ*) such as a mans not stirring out of doors after a particular hour without his Sword by his side, and a Light in his hand, *&c.* In these petty Trifles they will out of *good nature* obey the King, but for any things of greater concern, therein they *beg excuse* to be *out of his reach*. So that in plain terms at this rate all the Clergy in every Kingdom are left at Liberty whether they will be *Loyal* or no, and the Prince shall wholly lose his Coercive Power over a *considerable part* of his Subjects. So that sometimes it may happen there shall not only be a *Refusal* of Obedience to, but a *downright Resistance* of his Commands. Instances hereof are numerous. How *saucily* did *Anselm* carry to King *Rufus*, and *Thomas Becket* to *Henry* the Second, till the *one* died abroad, and

Rom 13.1.

Nihil est ratiocinatione eo usque.

Quoniam summus Pontifex Clericos omnes exemit à subjectione Principum Secularium, sequitur ut respectu Clericorum, Principes non sunt potestates superiores: ac proinde non teneantur Clerici Principibus parere neq; jure humano nec Divino. Idem ibid. p. 329. Edit. Colon. Agrippin.

and the *other* was killed at home? And upon every occaſion it would happen ſo ſtill: The Clergy believing themſelves *freed* from any Puniſhment their Prince could inflict, and knowing full well that upon an Appeal to *Rome*, the *Sentence* would ſurely paſs *in favour of the Church*. Or let it but once come to a Conteſt, that the *Pope* enjoyns *one thing*, the King *another*; the Pope paſſeth *ſuch a Decree*, the King *gainſays* it; who ſhall prevail? Shall not the *Pope*? becauſe the Church-men are under *his Laſh*, but exempted from the *Kings*; nor will they in reaſon be *eaſily* drawn to provoke him who both *can* and *will*, for *another mans ſake* who neither *muſt* nor *dare* correct them. So that in effect they are but *titularly* Subjects, and will ſo far be dutiful to the King, as their *own good Inclinations* ſhall prompt them. Now how can he expect to be *ſecured in his Throne* by thoſe perſons, who are not under his Juriſdiction? In caſe their Holy Father for *ſome particular pique* at him, or to gratifie a *beloved Nephew*, declare him an *Heretic*, that he may *diſpoſe* of his Kingdom, *theſe good Children* muſt needs tread in his Steps, and *do* as *he bids* them; they being according to their own Principles, as much obliged to take part *againſt*, as our Religion would teach us to take part *with our Prince* notwithſtanding all oppoſition in the world. Beſides, theſe *Eccleſiaſtical Immunities drain* a great deal of *wealth* out of each Kingdom, which might better be laid up in the Kings Exchequer. All the Profit of Collations to Benefices, Firſt-Fruits, Tenths and ſeveral other Duties of that kind, theſe the Pope *hoards up* in his own Coffers; a Grievance whereof this particular Nation was ſo ſenſible, that open Complaint was made againſt it *Temp. Hen. III.* in

in Parliament: for ſuch vaſt Sums were ſent away out of this little Kingdom from one time to another, that the People were much impoveriſhed to make it what he called it, *Puteus inexhauſtus*, a Well not to be drawn *dry*: So that it is ſtrangely wonderful how the Princes *abroad* to this very day, bear *ſo great an Impoſition* upon them, and ſubmit to ſuch a *Diminution* of their Authority; ſo contrary to the *Rule of Scripture*, ſo without *all Precedent* from *Antiquity* (unleſs *one ſpurious Paſſage* palpably *foiſted* into *Ignatius* his Epiſtles) ſo *Dangerous* to the *peaceable ſtate* of their ſeveral *Countreys*, and ſo *Inconſiſtent* with the *Obedience* owing to *their own perſons*.

II. By reaching the lawfulneſs to excommunicate depoſe & murther Kings for Religion.

But it were ſomething tolerable if this might prove the *worſt*; ſo far is the *Romiſh* Religion from enjoyning Obedience to Princes, that it *teacheth thoſe pernicious Doctrins of the Lawfulneſs to excommunicate, depoſe and murther Kings, if their Religion may thereby be promoted*. So that not only the Clergy but the Princes too lie at the *Popes mercy*. His Fingers indeed have long *itched* to be *medling with Crowns*, and therefore he employs his Agents abroad to whiſper theſe *Deviliſh Maxims* into peoples Ears. Now when the *grave Fathers* of the Church *teach* and their *ſeduced Children* admit them for *Truths*, no marvel if the King ſits *uneaſie* in his *Throne*, and his *Scepter* be ready to *fall* out of his *Hand*. For ſatisfaction herein I refer you to *Bellarmine* again (for no mans *Credit* is *better* in that Church) *Three* Chapters he ſpends very eagerly in one Book upon this Subject, *ſending* and *proving* (according to our Proverb) with might and main. *The Pope*, ſaith he, *muſt command Kings to do theſe things, etiam cogere per excommunicationem aliaſq; commodas rationes.* Bellarm. de Rom. Pont. *l.* 5. *c.* 7. *p* 905.

Debet Pontifex Reges jubere ut hæc faciant, & niſi faciant

(things

(things relating to the Service of God) *and if they do them not, to compel them by Excommunication and other commodious ways.* This is pretty ſmart, but all the while ſure there is no fear of *altering* his Property or *taking* that Dominion from him which God had given? Yes there may be Reaſon for that too, if the Cauſe of Religion require the doing it. *The Pope may make an Alteration in Kingdoms dethroning one man and exalting another (as being the greateſt ſpiritual Prince) if it be neceſſary for the good of ſouls.* And this unlimited Power he endeavours to defend by a great many Authorities. Nor may he only *exerciſe* this ſtrange kind of *Prerogative*, but the good Subjects alſo muſt be ſo much concerned for the Catholic Cauſe, as to ſet themſelves againſt their Heretical Ruler. *Chriſtians are not bound, indeed they ought not to* tolerate *unbelieving King* (and all of our Principles are with them no better than Infidels) *if Religion be in any apparent danger.* They muſt not tolerate him, but how ſhall it be helped? There is ſcarce any Remedy left but the *depoſing* him; and then to make *ſure work* they muſt either put him into a *ſafe Priſon* or ſend him into a *cold Grave.* Now leſt this Poſition of his ſhould be decried as ſtrange and novel, being ſo contrary to the practice of the *Primitive Chriſtians*, who (without queſtion) were the *beſt Subjects* in the world; he preſently anſwers, that they were not either to be *thanked for* or *imitated* in their Obedience; ſince it was matter of *Conſtraint* rather than Choice; And *if they depoſed not* Nero *the Cruel,*

Papa poteſt mutare Regna, & uni auferre atque alteri conferre (tanquam ſummus princeps ſpiritualis) ſi id neceſſarium ſit ad animarum ſalutem. Idem c. 6. p. 901.

Non tenentur Chriſtiani in eo non debent cum evidente periculo Religionis tolerare regem infidelem. Idem p. 94.

Quod ſi Chriſtiani olim non depoſuerunt Neronem & Dioclesianum & Julianum Apoſtatam & Valentem Arrianum, &c. id fuerit quia deerant vires temporales Chriſtianis. Idem c. 7. p. 904.

or Diocleſian *the Perſecutor*, *or* Julian *the Apoſtate*, *or* Valens *the Arrian*, their *weakneſs*, not their Will was to be blamed; their *Inclinations* were *for* it, but their want of Power perſuaded them *againſt* it; which methinks is ſtrangely contrary to the account the Fathers of thoſe Ages give us, whoſe Religion had taught them rather to *ſuffer* than rebel. *This is the ſum of our Chriſtianity* (ſaith he whom *Bellarmine* himſelf mentions as a *ſtickler* in theſe caſes) *that we return love again to thoſe who love us, and* exerciſe patience *towards thoſe who injure us.* Let me then ſeriouſly ask, Can any Prince in the world be ſafe whoſe fears and jealouſies are thus ſtrong to diſtract him? who hears ſuch doctrine buzzed into his Peoples heads as may quickly ſtrike the *Crown from his head*, and open a paſſage to fetch *the breath from his body*? that ſhall give his People ſuch an *head* againſt him, as they may diſobey his Commands, reſiſt his Authority, and ſhake off all Allegeance, as if they were no more concerned in him than a ſtranger? yet the Pope can with the ſame eaſe diſburden the Peoples Conſcience, that he can deſtroy the Kings Authority. Certainly theſe Tenets muſt make Princes very *weak*, and the Multitude very *ſtrong*, who are unruly at *beſt*, but much more *troubleſome* when they can pretend a *plauſible excuſe* to be ſo, Every thing they *like not* ſhall preſently be a *grievance*; and if they can but *faſten* the *leaſt ſeeming* challenge againſt their *King*, they will quickly employ the *liberty* given them of *ſtarting back* in their Obedience; or perhaps they may not only prove guilty of *denying* their known duty, but of practicing *ſeditiouſly* againſt, and (if that will not ſerve turn) of *aſſaſſinating* him at laſt. Whether theſe late Ages have

Hæc noſtræ Chriſtianitatis ſumma eſt ut amantibus viciſſitudinem, lædentibus patientiam rependamus. Ambroſ. *ſerm.* 10.

have not afforded *such examples* let those who are conversant in history determine.

III. By giving the Pope power to dispose of Kingdoms, and absolve Subjects from their Allegeance.

Their *Doctrine* of *Excommunicating*, *Deposing*, and *Murdering* Kings doth *bravely* make way for *setting up* the Pope as a *Dominus fac totum*, to *give him a power to dispose of the Kingdoms of Heretical Princes, and absolve Subjects from their Allegeance.* For being (as *Bellarmine* calls him) the *chief Spiritual Prince*, all the Kings of Christendom must be his *Vassals*, and a Plenitude of Ecclesiastical power is put into his hands; so that if *any of those Kings* carry himself *untowardly* to the Church, or chance to *fail* in his duty, presently a Bull from the Holy Chair proves as fatal to him as the *hand-writing* to *Belshazzar*, *his Kingdom is numbred and finished; it is taken from him, and given to another.* *Becanus* hath shewed himself a *fast* friend in determining this matter: *The Pope can command and decree that the Subjects shall not be engaged to keep faith with their Prince, when the Prince doth not keep faith with them*: (a fine piece of *Conditional Obedience*). Yet doth *Suarez* so magnify this Doctrine, that he confidently asserts, *whosoever maintains the contrary doth not only oppose the Customs of the Church, the Approbation of General Councils, and the Consent of the Catholick Doctors, but he forfeits his very reason also.* Answerable to these Positions in the year 1558. *Paul* the Fourth declared, that *All Prelates and Princes even* Kings and Emperors fallen into Heresie, *should be, and should be understood to be* deprived *of all their Benefices, States, Kingdoms, and Empires without further declaration, and* uncapable to be restored, *even by the Apostolique sea; and their Goods, States, Kingdoms and Empires should be understood to be common, and belong to the Catholicks*

Pontifex potest mandare et discernere ut subditi non teneantur praestare fidem Regibus, quando Reges non servant ipsis fidem Becan. Controv. Suarez de fide Cath. lib. 6 c. 2.

History of the Council of *Trent*, Book 5. pag. 109.

who could get them, which (saith my Author) did minister much talk, and if it had not been presently disesteemed by the world would have *kindled a fire in all Christendom*. But of all the Romish Writers welfare *Tho. Bozius*, who makes the Papal power so *unlimited*, that let the Prince be never so *harmless*, yet if the Pope hath a mind to *take the Scepter* out of his hand, it is but reasonable he should do so; nor is he *in any fault* for exercising his Authority. (I give you his words upon the credit of an ingenious Gentleman.) *Let a King be never so lawfully settled in his Throne, Careful, Industrious, Powerful, Catholick, Pious; yet the Pope (and the Bishops by his approbation) may* take from him his Kingdoms, *and* conferre them upon another, *who can lay* no other claim *at all to them, when such an act shall not only be judged necessary, but* Convenient. So that upon this score a Prince shall not so much as have the priviledge of standing upon *his good behaviour*, or be cherished in case he *favour* the Catholick Religion, with enjoying what he hath securely; but still if it appear for the *Romish Interest*, the Pope may *discard* him, and place *a meer stranger* in his Throne: and all people are bound to believe it proceeds from very *good reason*, and *great justice*. I conclude what hath been said concerning these *Papal Usurpations*, and the strange *slavery* whereinto Kings are brought by them, with the words of that learned and pious Prelate, the incomparable Bishop *Andrews*. — *This Doctrine* (the same whereof

Sit aliquis Rex jure solens, industrius, potens, Catholicus, pius; tamen Pontifex, (Episcopique Pontificis approbante) valent huic auferre Regna; alteriique nullum jus alioquin habenti, adjudicare, ubi judicave rint id non modo necessarium esse sed conveniens. Bozius.

Vid. Foulis History of Popish Usurpations, *lib. 2 c. p. 1. pag. 42.*

Doctrinâ hac promulgatâ semel & propagatâ non multa post sceptra, credo, Christo subjicientur. Quid enim? Rex Ethnicus deponi non potest a Papâ, Christianus potest: melioris ergo jure regnatur apud Ethnicos. Quis non debinc jam (sicut est) malebit Ethnicus? subditi qui Ethnici sunt, officio suo in Reges laxari nequunt; at Christiani queunt. Quis non subditos suos malit Ethnicos quam Christianos? Quis Christianus Rex esse velit ubi paretur, non paretur ad nutum Pontificis. Tortura Torti pag. 36.

And

we have been discoursing) *once divulged and made common, there will scarce be many Scepters henceforward subjected unto Christ. And why? because an Heathen King cannot be deposed by the Pope, a Christian King* may, *doth not then the Heathen reign more securely? who will not hereafter* (as the case stands) *continue in his Heathenism? The Heathen Subjects* cannot be dispensed *with in their obedience, the Christians* may: *who then would not rather chuse to have his Subjects Heathens than Christians? What King would be a Christian where his People shall* obey or not obey, *according to the Popes Beck and Command.*

IV. From the practices of the Romanists.

And now according to our former Method, let us pass from their Principles to their Practices, which have in all both *Places* and *Ages* been exceedingly *troublesome*, tending to the disturbance of each Kingdoms *Tranquility*, and the injury of *so many Kings*, as either they could or had occasion to deal with. Not to stir out of our own Nation, nor run so far back as King *John*, who was miserably *vexed* with an Imperious Legate, proudly keeping the *Crown* in his possession four dayes after it was tendred him by laying it at his feet: and (as many Authors report) afterwards *poisoned* by *Simon* a *Monk* of *Swinsted Abbey*: I would only desire you to reflect upon what hath happened *since the Reformation*. When that incomparable Queen *Elizabeth* began to reign, *Pius* the Fourth sent a gentle admonitory Letter to perswade her into an Agreement with the Romish Church, and an invitation to send her Clerks to the Council of *Trent*; (an Assembly so *packed*, and the Affairs of it so *managed*, that no *good issue* could ever be expected from it) but these not working the effects he desired,

that

that holy Father proceeds to his *severities*. Out comes a *Bull of Excommunication* long threatned, wherein by the Papal Authority she is deprived of *all* her *Dominion* and *Dignity*: Her Nobles, Subjects and People throughout the Kingdom are *absolved* from *whatsoever Oath of fidelity* they had taken, so as it should not lay *any Obligation* upon them. But to make all sure. The Subjects of her Kingdom are severely interdicted from paying *Any Obedience* to *Her*, Her Lawes, or Commands, and whosoever should fail in the due observance of these Injunctions, must look to be *fettered* in the same *Dreadful Anathema* with her self. This was no sooner *come out*, (and no sooner did it come, then *Felton* an audacious fellow fastned it upon the Bishop of *London's* Palace Gates) but one after another fell busily to work, creating the Queen a great deal of *vexatious trouble*. Abroad, the Pope and King of *Spain* were very *busie*, the *former* desirous to make *England* a *Portion* for his Nephew the Marquis *Vincolo*: the *latter* to make it an Addittament to his own large Dominions: At home *Parsons* and *Campian talked* loudly, and *wrote* seditiously: *Somervile* threatens to *kill the Queen with his own hand*: *Parry* undertakes as much, being encouraged with the Promise of a *Plenary Indulgence* from the Pope. *Savage* (with whom *Babington* joyned) was drawn into a Treason by *Giffords* Doctrin, who taught *it was a meritorious work to destroy Her, being a Prince already excommunicated*. By these means used to *some*, and the promise of *Gratuities* to *others*, were *Lopez*, and *York*, and *Williams* all of them cajoled; and *Squire* afterwards, who practised more cunningly to kill the Queen by *poisoning the pommel of her Saddle*. How

active

active the men *of this perſwaſion* were in the Spaniſh Invaſion every Chronicle will tell you. But leſt they ſhould pretend That Buſineſs was only managed by *Foreigners* or *Renegadoes*, it is certain they cannot ſo eaſily *acquit* themſelves of that horrible *Gun-powder Plot*, for the *utter deſtroying King, Lords, and Commons in Parliament*, the *Alteration of Religion*, and *Subverſion of the Government*; a piece of wickedneſs ſo *deteſtable*, as nothing *before that time* could ever *match* it: and which when once effected (as no doubt was made but the deſign would take) the whole blame ſhould be laid upon the Puritans. The particulars are to be found almoſt every where. Now when upon ſuch diſloyal practices the Parliament did more ſtrictly *urge* the Oath of Allegeance, Pope *Paul* the Fifth ſent his Admonitory into *England*, adviſing all his dutiful Children that they ſhould diligently *beware of that, and all ſuch kind of Oaths*; that *they were not at all to be regarded*; concluding with this phraſe, *Hæc eſt mera, pura, integraque voluntas noſtra; This is our plain and direct will and pleaſure.* Herein alſo he was followed by his Succeſſor *Urban* VIII. (at the beginning of King *Charles* his Reign) *Adhæreat faucibus veſtris lingua veſtra priuſquam Authoritatem Beati Petri ea juris jurandi formula imminutam detis: Let your tongues cleave to the roof of your mouths before you diminiſh the Authority of the Apoſtolick Sea by* ſubmitting to ſuch an Oath. Hence you may follow theſe *good Subjects* to the *Iriſh Rebellion*, and there behold their ſo much *boaſted loyalty* in the ſlaughter of many thouſands, and turning that Kingdom into an *Aceldama*; Men, Women and Children murdered with an *unparallell'd cruelty* in a months time, to a *prodigious number*: the *ſame fate* awaiting

awaiting all the Proteſtants and Engliſh who ſhould refuſe to joyn with them. A ſad beginner of our unhappy Troubles at home.

The Papiſts Plea of loyalty in the late times.

Well, but notwithſtanding all that hath been ſaid, the Papiſts have one Plea for themſelves; and *all objections* againſt them are preſently anſwered with their *Loyalty to King Charles the Firſt in his diſtreſſes*, and the *hazards* they run both of life and fortune to *defend his Intereſt*.

Anſwered.

This I confeſs Sir ſeems very plauſible at firſt ſight, and I really believe hath had a *greater influence* upon you than all the Arguments they have muſtered up to gain you their *Proſelyte*. It is poſſible you will think me *ſtrangely diſpoſed*, whileſt with one breath I both *Acquit* and *Accuſe*, *Commend* and *Condemn* them in this particular. That there were a great many *noble*, *brave*, *loyal ſpirits* of the Romiſh Perſwaſion, who did with the *greateſt integrity*, and without any other deſigns than the *ſatisfying conſcience*, adventure their lives in the War, and leave their bodies in the field for the *Kings ſervice*, is a *Truth* beyond all queſtion: and that *ſeveral* (if not All) of theſe were men of ſuch *generous ſouls*, that the greateſt temptations in the world could not have *perverted*, or made them *deſert* their *King* in the height of his miſeries: but we know there is no arguing from *Particulars*; nor did their Religion *(as Romiſh) oblige* them to this duty, ſince it hath *in part*, and will every day *more* appear to the world, that the Grandees of that Church had the *greateſt hand in our inteſtine broils*, were the *main Contrivers of the Kings death*; and after his Head was cut off, did careſs that *Piece of a Parliament* which then had uſurped the ſupreme power, with

with *all the flatteries* which *a Jesuitical Cunning* could possibly invent. Heavy charges indeed, but soon *prov'd*: the Truth of them is but *too evident*, and then, Sir, be your own Judge, whether these Persons were the *Kings Friends* or no. That they had *the greatest hand in our intestine Broils*, and were mainly instrumental to cherish the *Unnatural Rebellion* which broke forth among us, appears by their constant endeavours to create *Jealousies* in the Peoples minds against the King and his Ministers of State; *Scores* of active persons being *at that time* and upon *that very Errand* sent from *Rome* into *England* under several Disguises, some pretending to be *Gentlemen*, some *Merchants*, &c. And so extremely incensed they were at the King, for *not granting* them *A Toleration of Religion*, which they verily expected, and by *declaring* that expectation made the ordinary people of this Kingdom *fear* it, and by their fearing it to express *their Discontents* at the Apprehensions of it: (the greatest occasion of so much Bloudshed for many years after) so incensed (I say) they were that in the *Cabal* at *Rome* it was resolved, since the King of *England* would not *favour their Profession*, they would *disturb his Peace*, and *endeavour the Ruine both of himself and his Kingdoms*: And however for the more effectual managing their business, they did in *outward appearance* side with the Royal Interest, yet when their Ends were obteined, they openly acknowledged how *All Affairs had passed through their hands*, and were *carried on* by *their Contrivance*. That *grave Seignior* delivered it *ex Cathedrâ*, when News of his Majesties Death reached *Roan*. "The King of *England* (saith "he) at his Marriage had promised us the *Re-establishing*

Dr. *Moulin's* Vindication of the Protestant Religion. p. 58.

"*blessing the Catholic Religion*; (No wonder that a "*Lie* drops from a Jesuites mouth) and when he de- "layed to fulfil his Promise, we summoned him from "time to time to perform it: We came so far as to "tell him, that if he would not do it, we should be "forced to *take those Courses* which would *bring him* "*to his Destruction*: We have given him *lawful warn-* "*ing*, and when no warning would serve, *we have* "*kept our word to him*, since he would not keep his "word to us. *Another Piece of Service* wherein they were mainly employed was the *Unhinging our Govern-* *ment* not only in the *State* but in the *Church*; bringing the Episcopal Order into *Contempt*, and raising a *Scan-* *dal* upon the Public Liturgy. For they were so well read in Politics as without much study to *divine* that when a Multitude is once left at Liberty without any *Coercive Power* to keep *Order*; when the ordinary sort have no *prescribed Rules* for their *Devotions*, nor the *Articles of their Christian Faith* by frequent Repetitions *riveted in their memory*; they may easily be *perverted* by the *crafty Insinuations* of *cunning Seducers*; and having *no Platform* of Religion that is *good*, be quickly drawn to *embrace one* that is *bad*. To this purpose, let me give you the following Story from a very Reverend Prelate lately deceased, of a Gentleman who "being reconciled to *Rome* by one *Meredith*, an an- "cient and learned Jesuite, (though afterwards turn- "ing *Protestant*, and proffering to avouch the Truth "of this Relation *upon Oath*.) This *Meredith* told "him that in *England* they had been long and indu- "strious about their work of Conversion but it went "on *slowly*, and so would till they took a *wiser course*.

Bishop *Nicol-* *son's* Apology, &c. Part 3. Sect. 2. p. 154.

In

"*Two things* there were must be done, before they "should bring their business to a *full effect*. They "must *first* find a way to *remove the Bishops and Ministers*, in whose room they must bring it so about, "*All should have Liberty to Preach*. Then *secondly*, "they must *get down the Common-Prayer Book*, and "*suffer* every man to *use what Prayer he list*. Now if these were not the *main things stickled about* in the beginning of the Troubles, All the Books of that time besides some of our own Observations, do very much deceive us. So that the *Presbyterian* was but the *Jesuites Agent*, and did *that work* for him, which he *could not do* for himself. Well, when the War had continued some time, and the *Independent Faction* began to prevail, then the *Romish Emissaries* crept into *that Part of the Army*: about thirty of them being met by a Protestant Gentleman between *Roan* and *Diep*, who professed *their Design* was to be *Agitators*. There they *struck in* with those bloudy Villains in that *unparallel'd piece of Wickedness, The Murder of King* Charles. Dr. *Moulin's* Vindic. *p.* 60.

"A Reverend Person still alive, hath proffered to justi- "fie, whensoever Authority shall require it, that the "year before the Death of our Royal Martyr a select "Number of *English Jesuites* were sent from *their* "*whole Party* in *England*; first to *Paris* to consult "with the Faculty of *Sorbonne*; to whom they put "this Question in Writing, That *seeing the State of* "England *was in a likely posture to change Government*, "*whether* it was lawful for the Catholics to work that "Change *for the Advancing and Securing the Catholic* "*Cause in* England, by making away the King, *whom* "*there was no hope to turn* from his Heresie? And it "was answered *Affirmatively*. This very Question D. *Moulin. p.* 59.

"was afterwards debated at *Rome*, where both Pope "and Council declared it not only Lawful but *Expe-* "*dient* for the *Men of their Religion* to *promote that* "*Alteration of State.* And though when all people "cried out of that *Hellish Act*, whereupon a Command "was given for all the Papers concerning that Subject "to be gathered together and *burnt*, yet one Gentle- "man in *Paris* kept *his*, shewed it to a Protestant "Friend, and with a *great Abhorrency* related the "whole Carriage of that *Negotiation.* If you be not yet satisfied in the *Loyalty* of the Papists, you shall have a few more Discoveries. Was it not a *fair Ar-* *gument* of great Affection to the King, to be *present* at his Murder with a great *many Demonstrations of Joy?* Yet there are several Persons who could name you the *Priest* and *whose Confessor* he was, who when he saw that Royal Head *struck off*, Flourished with his Sword, (for he mounted the Scaffold in the Habit of a Soldier) with words to this purpose, *This Blow hath dispatched the greatest Enemy we had in the world*, (Mr *Prynne* (I think) was the first Publisher of this Story, and if there be occasion, it will quickly be verified.) In the mean while do but reflect upon the Sad condition of that Blessed Prince, The *Sectaries* branded and rebel- led against him for Endeavours *to introduce Popery:* and the *Romanists* brought him to the Block as the *greatest Opposer of Popery* in the World. There are some more Stories of this nature which you may read (and *worth* the reading they be) in that excellent Book of Dr. *Moulin's*. *Two parts* of my charge are by this time plainly proved, the *Third* will not re- quire much *Trouble.* How finely did they afterwards *wheadle* the Rump-Parliament, promising what *dutiful*

ful Subjects they would be to that uſurped Power, in caſe they might but enjoy their Liberty; *bitterly inveighing* againſt the *Severities* exerciſed upon them *in the Kings time. If the Rigour of the Laws were qualified to a Temper of Mercy, that the Catholics might enjoy but* half the Liberties *to which they were born, they would be the* moſt quiet and uſeful Subjects of *England*; *ſince their* (a) *Religion obligeth them to obey the lawful Commands of their Superiors, not only for Fear but Conſcience. Nor did ever the* very worſt of them *ſtir in any Sedition, when they were admitted but to half the Rights of* Engliſh-men: *Nor were they* many *that ever attempted their own Relief by Endangering their Countries Peace*, all the reſt *ſitting Quietly and Patiently under the Burdens which* the heavy Hand of thoſe Times *continually heaped upon them.* When *Cromwel* had engroſſed all into his own Hands, then comes out a Book called *The Grounds of Obedience and Government*, full fraught with the *moſt pernicious Principles* that can be deviſed againſt the Intereſt of our *Sovereign* then in *Exile*, and for the Encouragement of that *Tyranny* the rebellious Party had introduced (much like *another* Entituled, *The Holy Common-wealth*, (though written by a Perſon of *a different Perſuaſion* from the former) And had both thoſe Books been *burnt by the common Hangman*, the Kingdom had ſuſteined *no great Loſs*) Then who but *Oliver!* becauſe he was *in poſſeſſion*, and it was for the *Common Good* to *ſubmit unto him:* Nay, *the very diſpoſſeſſed Prince was obliged to* renounce all Claim *to his Government, elſe he would make himſelf* worſe than an Infidel. Here was excellent Doctrin for *Loyal Subjects* to diſperſe among the infatuated Rabble; and what could the Deſign of it be,

Chriſtian Moderator, *part* 1. *pag.* 16.

(a) Reconcile this with the former Relations.

be, but to make them *ſtark mad*, who were but *too mad before*? It will perhaps be pretended, that theſe were onely the Miſcarriages of ſome *particular perſons*: but why then were not thoſe perſons *diſcouraged* by the *reſt of their own Party*? why were not their Writings proteſted againſt? and Themſelves *Cenſured* by *their Superiours*? Had this Courſe been taken the Church of *Rome* had proceeded fairly to her *vindication*, and we neither *ſhould*, nor in reaſon *could* have blamed her. But there is not the leaſt ground to believe ſuch a thing was ever *attempted*, conſidering how *ſerviceable* thoſe deſtructive Poſitions were *in that juncture of time* to their grand Intereſt.

The Concluſion.

And now to *diſmiſs* [illegible]om your trouble, for a concluſion of the whole, I appeal to your own ſerious thoughts, whether it be not *the Honor and Happineſs of all the People of* England, *that they profeſs ſo excellent a Religion*, which *ſecures the King in his Throne, and teacheth his People a conſciencious Obedience to his Commands: Which* inſtructs them ſo clearly in their *Allegeance*, and renders them *inexcuſable* if at any time they *deviate* from it: *Which* in the greateſt extremities allows them *no other weapons* againſt their Sovereign, but thoſe of the Primitive *Church, Prayers and Tears: Which diſcourageth Rebellion* though upon never ſuch *plauſible pretences*; and in caſe of miſcarriages by Him who ſits upon the Throne, looks upon him as *unaccountable to any Earthly Power*, and leaves him to the Judgment of that God, who *alone* hath *an abſolute Authority over Him*. Nor will it only appear the Subjects Happineſs to be *Educated* in it, but

but the Princes Concern to *Defend this Religion*, and *encourage* all the faithful Adherers to it. We obey out of *a Principle of Piety*, not out of any *particular Interest*; and *discharge all our Duties* to the *King* in *compliance* with his Command, *By whom Kings reign*. Which makes me very *confident*, that though we are now *fallen* to a *low Ebb*, he will bring us to *High-water* again, and *This Church thus firmly established upon the Principles of Religion and Loyalty*, will be so far *The Object of Gods particular Care*, that *the Gates of Hell shall not prevail against it*: that our Lord the King, *who is wise according to the wisedom of an Angel of God*, will be a *Nursing-Father* to the *true Protestant Profession* among us, as the *surest support of his Honour and Dignity*. *Let thine Hand* therefore, *O God, be upon that* Psal. 80. 18. *Man of thy right hand, and that Son of Man* (of that *Blessed Prince*, that *Royal Martyr*, that *Prodigious Example of Piety and Patience*) *whom* (maugre the spite of his Enemies) *thou hast now made strong for thy self*. You see, Sir, how *freely* I have discovered my Thoughts concerning *our last Discourse*. What *Satisfaction* you may reap from them depends upon the Almighties Blessing. Only I assure you with all faithfulness, they convince me of the *Reasonableness*, *Goodness* and *Divinity* of *my Religion*, and furnish me with Grounds of *unexpressible Gratitude* to God for *my Birth and Education in the Church of* England: out of whose *Arms* I hope the *Cunning Devices* of Jesuitical Impostors shall never be able to *snatch* you, to the *endangering* your Souls Eternal Happiness, or the *robbing* your Sovereign of so *good a Subject*, as your

Quality

Quality and Faculties capacitate you to be. And if *these Papers* may be in the least Instrumental to keep you *stedfast in our Holy Communion*, I shall infinitely *rejoyce* at so fair an Occasion of manifesting my self,

SIR,

Your very faithful Servant.

FINIS.

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